UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Mr. Bryan Was Right

By ARTHUR L. WEATHERLY

He Cometh!

By FRANK CARLETON DOAN

A Community Budget for the Control of Tuberculosis

By PHILIP P. JACOBS

VOLUME XCVI NUMBER 14

Chicago, December 21, 1925

PUBLISHED WEEKLY

UNITY

Subscription, $3.00 per Annum

(Established 1878)

A JOURNAL *of the* RELIGION *of* DEMOCRACY

JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

FRANK C. DOAN
CHARLES F. DOLE
ZONA GALE
JESSE H. HOLMES
JOHN HAYNES HOLMES
H. R. MUSSEY
FRANCIS NEILSON
EDMUND H. REEMAN
ALSON H. ROBINSON
CLARENCE R. SKINNER
SYDNEY STRONG
ARTHUR L. WEATHERLY

Managing Editor

EDITH LLOYD JONES

Vol. 1 March 1, 1878 No. 1

THE Pamphlet Mission FOR FREEDOM, FELLOWSHIP & CHARACTER IN RELIGION.

Publishing Committee:
ROBERT COLLYER, Chicago. WM. C. GANNETT, St. Paul.
JENKIN LL. JONES, Janesville. C. W. WENDTE, Cincinnati.
J. C. LEARNED, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

FRANCIS L. ROBBINS, 65 Washington St., Chicago, - Business Agent.
J. T. SUNDERLAND, 65 Washington St., Chicago, } Editors of
C. W. COOKE, Grand Haven, Mich., - } "Notes and News."

Editorial Contributors

W. Waldemar W. Argow
Charles E. Beals
Harry Foster Burns
Percy M. Dawson
James Waldo Fawcett
David Starr Jordan
Louis L. Mann
Curtis W. Reese
George Saranton
Anna Garlin Spencer
Frederick Starr
Jabez T. Sunderland
James H. West

Foreign Representatives

AUSTRALIA—Charles Strong
AUSTRIA—Stefan Zweig
BULGARIA—P. M. Matthéeff
CANADA—Sidney Snow
CHINA—Gilbert Reid
ENGLAND—Fred Hankinson
Walter Walsh
FRANCE—G. Demartial
Romain Rolland
GERMANY—Theodor Hahn
INDIA—Rabindranath Tagore
ITALY—Guglielmo Lucidi
JAPAN—Nobuichiro Imaoka
RUSSIA—Alina Huebsch

UNITY PUBLISHING Co., Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

UNITY Fellowship Associates

BOND OF UNION

We, the undersigned, believing in the association of all men and women who are in sympathy with the aims and ideals set forth in the Announcement printed November 3rd, 1921, do invite all who wish to co-operate to join in a world-wide fellowship that has no bounds of race or creed.

The name of this fellowship is The Unity Fellowship Associates and its purpose is the interpretation of the Religion of Democracy. Membership means a declaration of sympathy and interest. There are no dues. Members may make voluntary contributions which will be used for the purpose of making known the aims of the Fellowship and the publication of its literature.

UNITY will be the organ of this Fellowship and all members will be requested, though not compelled, to be subscribers.

Lists of the members will be sent to all members so that they may be known to one another. Local groups may be formed wherever there exists a sufficient number and there is the desire to do so.

All persons who desire to become members may do so by sending their names to UNITY, care of Abraham Lincoln Centre, Chicago, Ill.

Name .....

Address .....

- - - - - - - - - - - - - - - - - - - -

To UNITY PUBLISHING COMPANY,
700 Oakwood Boulevard, Chicago.

Gentlemen:

Enclosed you will find check for which please enter my subscription to UNITY for one year.

Mr. (Mrs. or Miss) .....

Address .....

Rates: $3.00 ($3.50 in Canada; $4.00 in other countries) for a year's subscription. Single copies 10 cents.

Contents

EDITORIAL—
Notes 211
Mr. Bryan Was Right.—ARTHUR L. WEATHERLY 214
Jottings.—J. H. H. 216

ARTICLES—
He Cometh!—FRANK CARLETON DOAN 217
Organized Religion and World Peace.—*Abba Hillel Silver* 218
A Community Budget for the Control of Tuberculosis.—PHILIP P. JACOBS, Ph. D. 220

POETRY—
The Star.—VICTOR E. SOUTHWORTH 211
War!—ROBERT N. WHITAKER 216
The Invincible Spirit of Germany.—Translated from the German by K. Elizabeth Sihler 222

THE STUDY TABLE—
Reviews by John Haynes Holmes:
Mr. Wells's Latest 221
Amy Lowell on John Keats 221
Religion in America 222
An Outline of Evolution 222

THE FIELD—
International Fellowship of Reconciliation 223

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCVI MONDAY, DECEMBER 21, 1925 NUMBER 14

THE STAR

I was a shepherd
Tending my flock of thoughts
Out on the hills of experience.
Believing without knowing and knowing without feeling,
I was as one who had eyes but saw not, and ears but heard not.
Yet was I greatly concerned in the care of the sheep;
Anxious for their increase and jealously watchful at lambing time or when the fleece must be cut.
From the days of my youth I studied to understand the points of difference and marks of excellence
And how by careful selection I might improve the strain,
Mating thought with thought to generate a nobler breed.

Truly he is no worthy shepherd to whom sheep are only sheep,
And who does not discern each promising variation;
Who does not by vigilant attention weed out the weaklings
While encouraging the best.

In the care of my flock of thoughts much grew in me—
Things I had not learned from the talk of older and more accomplished shepherds;
Things no one can ever know except inwardly and out of the silence.
One is mostly alone amid the solitude of the hills.
One learns to listen where no sound is heard.
The brooding immensities of night take hold of one
And what was unknown begins to appear.
So with reverent awe I watched the heavens
Till they became as a friendly companion unto me.
I wondered greatly at the power that shepherds the stars.
In my heart there wakened an attentive and receptive spirit
And I became alive in ways I had not dreamed possible—
Alive to the beauty of life until there grew in me the consciousness
Of the principle of the unity of all things.
Yes, it was like being born again—a dull chrysalis finding wings.
Faculties that had been prisoned in my nature were liberated.

As I was tending my flock;
I, a lonely shepherd, saw a new star—a light more compelling than all the heavens beside—
And it heralded to me the coming of a great joy that shall be to all people.
Clearer than any voice and more thrilling than words it was spoken to me:
"A child is born who shall become inspirer of every human heart.
He shall remove all confusion and there shall be no more strife and distrust among men
But in all the earth the triumph of Peace and Goodwill."
And I was told of a sign by which the Anointed One is to be known:
That he will be found cradled in a manger,
Companioned by stable brutes.
Meaning that the humblest of earth can furnish room
For the birth of heavenly wisdom.

So it was that leaving my flock of thoughts
I was led by the light of a mystic star
To find in the lowliest corner of my heart
The manger and the babe.

Of an immaculate birth was he,
Begotten of parents who had learned harmony in truth.
His father—all that was most rational;
His mother—all tenderness and full of compassion;
They, Science and Spirituality, had of their holy union begotten
One who shall be the Saviour of the world,
One who is truly the Anointed.
And I saw in him the fulfilment of every noble prophecy,
The accomplishment of every true desire:
In Him was humanity raised to its highest power.
He is the emancipation of the soul of man from the tyranny of self.
He is the life of the world brought to spiritual birth.
He is the living embodiment of the power of love—of the love of beauty and truth.

And now am I returned to my accustomed place and work—
A shepherd of thoughts on the hills of experience—
But with newness of mind do I discern the quality of my flock
And the mode of their increase and improvement!
The world seems no longer a thing apart,
An overwhelming immensity, a baffling riddle.
I am not oppressed as of old with a sense of my littleness and nothingness
Nor yet with any urge of self-seeking.
I tend as carefully as ever my tiny flock but without the former pride of ownership or fear of loss.
Having seen the star, I see with new eyes all stars.
Toward all things I share on equal terms the heaven's benignity.
The sun gives forth its light no more generously than I mine.
I am determined that henceforth my spirit shall meet all spirits in friendliness and love
To rejoice fully in their values and to find in each the Lord of Lords.

The star shines, and in the manger of my heart love is cradled.
For known and unknown, for those who respond or do not respond, the love is there.
There is in me no selfish demand upon life, no seeking for reward, no personal requirement.
In sheer fulness of life I am satisfied.
Having gathered into my heart the ends of the earth;
And not the ends of the earth only,
But realms immeasurable, even the unknown vastnesses of Time and Space;
Having learned to feel and love the principle of unity in all things
I look upon no soul except as upon the soul of my soul.
I have no resentment, no distrust, no antagonism, no fear.
Nor can I be separated in thought or desire from the oneness of all souls.
This is my crowning joy—
That this that has come to me shall come to all.
You, also, shall find (if, indeed, you have not already found),
In the lowliest corner of your heart
The manger and the babe.

VICTOR E. SOUTHWORTH.

This is our last appeal to our subscribers and friends! Christmas Day will be at hand when you read these words. You have remembered your dear ones—sent gifts far and wide to those you love. Is UNITY dear to you? Do you love this paper and the cause it serves? If so, should it not be included within the circle of your bounty? Play Santa Claus to us, dear comrades! Send us a new subscriber from among

your friends. Send us the money to use for a new subscriber whom we can find for you among our friends. Send us a contribution for our Sustaining Fund. Make us glad because *you* are glad. The New Year is just ahead. Shall we not all unite in the task of making it the best year in our history?

It isn't difficult to be a prophet—not if you read history, understand human nature, and have a little knowledge. For example! The Briand Cabinet will not last long! This is a perfectly safe prophecy, is it not? Few French cabinets ever have lasted long, and never under such conditions of instability as now confront the Republic. Foreign affairs have cleared up only to make way for domestic affairs which seem desperate. Again, Mussolini will be attacked and his regime overthrown by violence! This is another safe prophecy, is it not? Such an end would be abominable, for it would simply be turning the dictator's own bloody weapons against himself, and we have never believed in that kind of a tit-for-tat game. But the law is absolute that violence breeds violence, and Mussolini himself seems to understand this with commendable clearness of mind. Again, Calvin Coolidge will remain the most popular of presidents just so long as the people remain prosperous and contented, and the government corrupt and contented! Were the President not even the most commonplace of men, but a wooden Indian merely, he would still be extravagantly popular in times like these. He fits the scene like the cloth grass the canvas backdrop. Let present prosperity continue, as it has every sign of doing, and Coolidge's third term boom will make President Grant's third-term boom look like a 1910 Ford car. Prophecy, we repeat, is not difficult. Things like these are what are known as "dead certainties." Given certain conditions, certain men, certain times, and results are inevitable. If we cannot prophesy the movements of men and nations as accurately as the astronomer forecasts the movements of the stars, it is only because we do not know, or are not permitted to see, all the forces that are at work. Thus we did not foresee the Great War, because what was going on was deliberately hidden from us. Now that we can read the archives of those days, we see the certainty of the catastrophe. So today, with larger and more tangled matters than those affecting Briand, Mussolini and Coolidge! It is not prophecy that is difficult, but *knowledge.*

We have stated more than once in these columns our inability to get much excited about the World Court issue, since it has seemed to us a matter of little consequence whether America joins or not. To have the people fooled into believing that the entrance of the United States into the Court as now constituted means anything substantial in the cause of peace is of course a pity, and we think the advocates of entry have assumed a large responsibility in claiming so much for their favorite policy. Apparently they have come to recognize this themselves, for they are all of a sudden calling another tune. Thus the President, in his speech to the Chamber of Commerce in New York, acting undoubtedly under good advice, stated emphatically that the entrance of the United States into the Court was nothing but an impressive gesture, since it could mean very little in a practical way. Professor Manley O. Hudson, of the Harvard Law School, in attacking Senator Borah, chides the latter for exaggerating the significance of America's joining the Court. Referring to what "President Harding and President Coolidge have asked us to undertake," he says (New York *Times,* December 4):

> It is merely an obligation to pay our share of the expenses of the Court—not more. We are not proposing to agree to use the Court in any way. We are only asked to agree to pay some money, perhaps $40,000 a year, and we are to stipulate that our Congress shall say how much we shall pay.

James G. McDonald, chairman of the Foreign Policy Association, New York, asserts the same thing (New York *Times,* December 6th):

> (There) is a complete misreading of what is involved in so-called "membership in the Court." . . . Borah should know that adherence would involve no obligations on our government except to pay the approximately $30,000 to $35,000 a year toward the expenses of the Court and to participate in the election of judges.

Well, well, this is small potatoes, just as we have said. But if the thing thus amounts to so close to nothing at all, why get so excited about it? If the United States is not to use the Court, or heed the Court, where is the moral issue we hear so much about? And how does our participation in the Court, or any action of the Court itself, have anything to do with peace? It's all very curious. Under the circumstances we shall refuse to care very much about the matter one way or another, unless the Court is at last hitched up to the Harmony Peace Program to which UNITY is bound.

The League of Nations has announced proudly that it has just recorded its one thousandth treaty. It will be remembered that the Covenant provides for the publication of treaties through the Secretariat at Geneva; and thus attempts to attain the Wilson goal of "open covenants openly arrived at." That one thousand treaties between League members have thus been published to the world we count a legitimate reason for pride. The League advocates are justified in making much of this achievement. Nothing like it has ever before been accomplished in the history of nations. But it is by no means the positive and complete assurance of open diplomacy and durable peace that the friends of the League proclaim. We wish we had some evidence, for example, that ALL the treaties contracted during the last six years are recorded at Geneva. Still more, we wish we had no evidence that certain treaties are not recorded at Geneva. What about that military pact between France and Belgium, about which there

was so much discussion a year or so ago? There is every reason for believing that this pact exists, yet the League of Nations has neither seen nor heard of it. Here is Italy charged with making a secret treaty over a year ago with Soviet Russia. Of course, Russia is not in the League, and this may be reason for concealing the treaty, if it exists. But the episode is significant of what Italy is undoubtedly doing in other directions, and of the menace of Mussolini to Europe, League or no League. Then again, what assurance is there that the treaties as recorded at Geneva are the treaties as actually signed and sealed? History is full of treaties solemnly announced to the world, with the most important clauses carefully reserved for secret understanding between the nations immediately concerned. How many of the treaties duly on file with the League have secret provisions of this kind? Still again, what about the treaties that are *not* treaties? We have in mind the conversations, the understandings, the facts not classified as treaties in the past but having all the binding effect of treaties when the crisis comes. England was taken into the Great War, let us remember, by an agreement with France to which she felt herself in honor bound. Yet this agreement was not a treaty, it was unknown to the English people, and, had the League been in existence, it would not have been recorded at Geneva. The League may well be proud of its thousandth treaty, as we have said, but just how much it really means has still to be shown.

We are in the midst of another silly attempt to restrict the weapons of war. At the Washington Conference in Harding's administration it was poisonous gas. This was solemnly forbidden, with all the gas factories going right on making and storing hideous chemical concoctions for use in the next war. Now it is the submarine, suddenly discovered to be a dangerous and cruel weapon by the accidental sinking of vessels of this description in the American and English navies. Lady Astor rises up to declare that the submarine should be abolished by consent of nations, and receives very general support in England and elsewhere. The campaign goes on splendidly, indeed, until it reaches Von Tirpitz, in Germany. Then this tough-minded old sea-dog punctures the fine balloon by saying that surely *he* believes in the abolition of the submarine, provided that England is willing to abolish the blockade. Here is the cat out of the bag with a vengeance! England would gladly abolish the submarine, for it is the most deadly weapon she has to meet in warfare. But the blockade, fatal to Germany as to Napoleon, this is England's most potent weapon against her enemies, and of course must be retained. Any nation, in other words, will use any weapon in war which is useful to her purposes. Hence the sheer silliness of talking about abolishing weapons of warfare, or restricting their use! Senator Borah was the only man who said anything really important in answer to Lady Astor's challenge of the submarine. He stated, with admirable emphasis, that the thing to do was not to abolish this or that weapon of war, but to abolish war itself. Lay the ax to the root of the tree and it will be unnecessary to pluck the poisonous fruit from its branches! The complete, the logical, the solely effective program, in other words, is the *outlawry of war.* Slowly but surely this idea is penetrating the public mind. Every such discussion as that started by Lady Astor only serves to point the moral the more definitely. Abolish war—and "all things else will be added unto you."

Those among our readers who believe in spiritualist phenomena have come valiantly to the defense of their cause in answer to our editorial paragraph about the medium "Margery" and her repudiation by the Harvard investigating committee. Indeed, they have lambasted us so vigorously that we feel tempted never to mention the subject again in these columns, on the principle that "discretion is the better part of valor." Furthermore, it is never profitable to stir up controversies between friends on questions which involve not so much opinion or conviction as disputed evidence. But we must refer to the matter just this once more if only for the shake of correcting two serious misapprehensions which seem to exist in the minds of our critics. First of all, they accuse us of knowing nothing about the subject. We do not know how they know that we do not know; but, if it be so, we must at least affirm that our ignorance is not our fault. We have read all the books we could lay our hands on—James, Myer, Crookes, Hyslop, Savage, Lodge, Conan Doyle, and reports of the American and English societies of psychical research. We have sought out mediums, and done our utmost to persuade them to demonstrate. We have seen real demonstrations, which some people have thought "wonderful." But never yet have we read or seen or heard of anything convincing either as regards the reality of the phenomena, or the connection of these phenomena, if real, with the future life. If we have thus found nothing, it is not because we have not searched. Secondly, our critics accuse us of having a "closed mind" on the subject. It would be easy to retort that, if there is a "closed mind" anywhere, it is in the possession of the spiritualists, for we have never yet seen one who was willing to consider in good temper, or indeed consider at all, the case against the spiritualist hypothesis. If you don't accept their belief, you are promptly charged with ignorance, prejudice or perversity! But charge and counter-charge of this sort never get us anywhere. Without attempting to throw back the stones cast at us, let us simply say that we are trying desperately to keep our mind wide open on this subject. For twenty years we have waited in hospitable welcome for evi-

dence that the dead communicate with the living through mediums, but not one shred has ever come our way. This may be lamentable, but it happens also to be true!

Speaking of the churches, Mr. E. L. Martin says (in *Life,* December 3, page 36), "It would be a bold observer that would call them Christian." One feels the truth of this indictment when one reads what went on in Washington at the recent meeting of the National Study Conference on Churches and World Peace. Here were churchmen from all over the country, representing thirty different denominations, and after three days' discussion the best they could do was to straddle the question of war and peace according to good old established custom in religious circles. The Conference went on record, to be sure, as saying that the church "should declare that it will not as a church sanction war"; and, had it stopped right there, it might have laid some claim to the name "Christian." But it went on to haggle over the question as to whether this meant *all* wars or only only *some* wars. It remembered that the Revolutionary War was a justifiable war, and that a war of this holy order, having come once, might at any time come again. So, in the face of an honest, straight-forward proposal from some of the pacifists present that it ban all wars, the Conference balked, and insisted on the distinction between justifiable and unjustifiable wars—which means, of course, that all wars fought by *us* are on *our* side justifiable and must be supported by the church, and that all wars fought by the *other* fellow are on *his* side unjustifiable and must be condemned by the church, i. e., *our* church, not his! A motion that war be declared a "collective sin" was defeated by Bishop James A. Cannon, of the Methodist Episcopal Church. Hurrah for the Bishop! —faithful to the best traditions of his holy office, which is bathed in the blood, not of the Lamb but of the enemies—God curse them!—of church and state. Of all such conferences and churchmen as these we have a contempt bordering on loathing. They are a disgrace to Christendom, traitors to Christ Jesus, an abomination in the sight of the Lord. We say of them what was said unto the angel of the church of the Laodiceans, "I will spue thee out of my mouth."

Mr. Bryan Was Right

William Jennings Bryan was denounced by scores of writers and public speakers as a mountebank, a fool, a stupid and ignorant yokel. Even death has not brought him freedom from calumny. One has a suspicion that his critics were, in many cases, as ignorant as he. At least they used the time-honored method of meeting an opponent in argument with abuse when weapons of fact and reason were lacking.

It is much easier to denounce an opponent than to understand him. Mr. Bryan may have been wrong. But abuse did not prove him so. If he was a fool because of his opposition to evolution then many other men who stand high in the history of thought are also fools. Louis Agassiz was a great teacher and even a greater scholar. His researches in the field of embryology furnished to many of his pupils the final evidence of the truth of the theory of evolution. But Agassiz was not an evolutionist. He rejected the theory on the same grounds that Mr. Bryan did. It robbed him of his religion and his God. These were to him ultimate realities.

The atmosphere of the little Swiss parsonage in which he was born and his religious and moral nature was especially repelled by sundry evolutionists, who in their zeal as neophytes made proclamations seeming to have a decidedly irreligious if not immoral bearing.

This was one of the influences which Andrew D. White says made it impossible for Agassiz to accept the new view.

Mr. Bryan was not a great scholar. But he was a man of deep conviction and the inheritor of a religious tradition which made it as difficult for him to accept the theory of evolution as it was for Agassiz. His boyhood training in a Puritan home, and his acceptance without question of the religion of his father, developed in him an attitude which only those who have had the same experience can understand.

No one escapes the religious training of his childhood. That is a difficult thing for many of this generation to understand. Religious beliefs can never sink very deep when taught by those who hold them as only a matter of form. It is quite another matter when these beliefs are held as a matter of vital concern having to do with man's ultimate destiny.

Mr. Bryan was brought up in a home in which were emphasized the doctrines of historical Christianity. God was to him at once a loving father and stern judge, He was gentle and compassionate and yet could not violate the eternal law. Heaven was the reward of the faithful and Hell the destiny of those who refused to do the will of God. As it was the will of God that men should believe in Jesus Christ, then it was the duty of man to so believe.

The Bible containing the story of God dealing with men and his offer of salvation to Jesus Christ was without question. Not only *a* sacred book but *the* sacred book. As a consequence the reverence was due not only the contents of the book but the very book itself. People who have had no such training cannot at all appreciate this attitude towards the Bible. In my boyhood my mother told me the story of the two English princes. Their names I have long since forgotten but

one, according to the story, became afterwards king of England. The princes wished to reach something on a wall. Even with the use of a chair they could not reach the object. The only large book available was the Bible. The younger prince placed it on the chair urging the older prince to stand upon it to reach the coveted article. But the prince, who afterwards became king, refused to stand upon the sacred book. That story sank deep into my boyhood memories. It is because of this that I can understand Mr. Bryan's deep feeling, call it unreasonable if you will, for the Bible.

Mr. Bryan was trained to believe in the church as a divinely established institution. It was not an organization of men and women for their convenience and pleasure but rather the means through which God, on the one hand, worked, and on the other, the one through which men made known the means of salvation. Around it clustered the holiest and most precious memories of life.

Mr. Bryan was taught to believe in Jesus Christ, the Son of God, who died upon the cross that the justice of God might be realized and men attain eternal salvation. These beliefs were to Mr. Bryan the eternal realities. They furnished the basis of the religious training of his boyhood and these, "though he took wings of the morning and flew to the uttermost parts of the earth," he could not escape. This we must know if we are to attempt to understand Mr. Bryan's attitude toward evolution.

The theory of evolution has been applied not only to the field of biology but also to every phase of life. As a result the gods no longer sit upon thrones in the skies; the new broom of science has swept them off their thrones. The Bible is no longer the book of books but a book among books. The church we realize to be a very human institution. Jesus Christ, Son of God, has taken his place with Mithra, Adonis, Osiris, Attis and a host of other saviour gods. The ancient dogmas have melted into all but meaningless phrases under the fierce heat of scientific research. The ancient sanctions for conduct and morals have been swept away. At least, this is true for a very large number of those who have become familiar with the results of modern scientific investigations.

Mr. Bryan was right in his contention that the acceptance of the theory of evolution meant the undermining of the old faith and the final collapse of the religious beliefs that have been associated with historic Christianity. He only needed to turn to the writings of the evolutionists themselves to find confirmation of his belief. In the face of the plain teachings of the Bible the evidence for evolution meant nothing to him. From his point of view he was right.

There is another aspect of the situation, however, which many of Mr. Bryan's critics have entirely overlooked. There has been, on the part of many evolutionists, a tendency to identify the theories of evolution with the evolutionary process itself. The theories of evolution are nothing more than attempts to explain how the process of development was carried on. That there has been an evolutionary development is a scientific hypothesis based on such facts as we possess. The theories as to how this one came about may be classified in a rough way as three, the Darwinian, the Lamarckian, and the Mutation theory. Mr. Darwin held that there is a tendency in all life to vary and that such variations as are useful tend to be preserved. Lamarck held that the use of an organ tended towards its increase and the lack of use to its decrease. He also held that the positive effort of animals to adjust themselves to their environment envolved this use and disuse of different portions of their bodies and consequently a change in their characteristics inherited by their offspring. The Mutation theory as set forth by De Vries, holds that variations come about by sudden leaps. These mutations are the beginnings of new species.

Mr. Bryan had only to turn to the writings of evolutionists themselves to find that the minute variations of Darwin could be of no use; that acquired characteristics could not be inherited and that the mutation theory, if it is true, is not a valid scientific explanation. He was perfectly right in saying that as far as the scientists are concerned, no one of these theories has been proven to be scientifically true, that is, to cover all forms of life.

Many evolutionists have held that the evolutionary theory was identical with the mechanistic theory of life. Haeckel, of whom Professor Ray Lankester said, "He is one of the most learned, experienced, and honorable naturalists of modern times," held the theory of dissent in mechanical interpretation of the universe. Professor Vernon Kellogg in "His Darwinism Today" says, "The name Darwinism has been pretty consistently applied by biologists only to those theories, practically original with Darwin, which offer a mechanic explanation of the accepted fact of dissent." Even Huxley himself can be quoted to the effect that the mechanical explanation of life is involved with the evolutionary theory. I am not here discussing the truth or falsity of "mechanism" but Mr. Bryan cannot be condemned for denying a theory which many of its prominent advocates insisted ruled his God entirely out of the universe.

Social-Darwinism, which is an application to mankind of the Darwinian principle of the "survival of the fittest," has been held by many to be the logic of evolution. This is a denial of the values as presented by friendliness, mercy, and sympathy. The weak must go to the wall; the world belongs to the strong. War is not a curse but a blessing to the race. It is true that Darwin himself denied all this but nevertheless, in the

name of evolution, this hard and cruel theory of life has been advocated. From the point of view of Social-Darwinism the ethics of the New Testament are mere piffle and the teachings of Jesus sentimental nonsense. One need not be surprised at all that Mr. Bryan with his limited knowledge of the writings of evolutionists would reject the whole theory of evolution on the ground that it was unchristian.

Mr. Bryan has been assailed because of his criticisms of modern science but he only had to turn to scientists themselves for a justification of his stand. Mr. Bertrand Russell in his little book "Icarus":

> Men sometimes speak as though the progress of science must necessarily be a boon to mankind, but that, I fear, is one of the comfortable nineteenth century delusions which our more disillusioned age must discard.

And again, Mr. J. B. Haldane in "Daedalus" says:

> So far from being an isolated phenomenon the late war is only an example of the disruptive results that we may constantly expect from the progress of science. The future will be no primrose path. Whether in the end man will survive his accessions of power we cannot tell.

Mr. Bryan might well say that if this is all that science has to offer in the name of evolution he was willing to forego its blessings. I have not tried to justify Mr. Bryan's interpretation of the Bible or his theological beliefs. I do think, however, that it is better to try to understand him than to abuse him. The attitude of Mr. Bryan toward the whole subject of evolution was determined not by the facts as presented by evolutionists. It was determined by the religious training of his childhood. ARTHUR L. WEATHERLY.

Jottings

The Pennsylvania Railroad runs a fast express train called the "Liberty Limited." This sounds curiously contemporary, and we presume it is a product of the Great War. It is significant also to note that this train runs to Washington!

As we journey from time to time through various parts of this country, we find town after town, city after city, which has no tradition of liberal thought, no center of liberal culture. In certain communities, otherwise bereft, the Jewish synagogue is the one influence of enlightenment and freedom. Everything else is swamped in the darkness of political and religious Fundamentalism. What sort of destiny does such a situation portend for America and Christendom?

> What with the Four Marx Brothers in a new musical show and new comedies with Chaplin and Harold Lloyd all opening at once, this is a big week in Boston's theatrical history.—*The Living Age.*

We have seen no better illustration of what the theatre is coming to in this country than this.

> Throughout the whole incident of the Italian debt settlement, the American government and the American bankers have played Mussolini's game.—*The New Republic,* December 2, page 27.

Just so! We do not want to weary our readers with this Italian debt business, but if there is any one thing that makes us madder than another, it is that so easy a settlement should have been made in Mussolini's favor. The war fought to make the world safe from Kaiserism has apparently resulted in making it safe for Caesarism.

Here is a statement worth pondering from Ludwig Lewisohn's new book, "Israel" (page 58):

> The central difference is this, that these others (*i. e.,* the Jews) despise force. The best among them disregard it wholly, the worse meet it with guile. But since there is nothing so futile as force, nothing so negative, nothing so purely destructive and primordial, it follows that in a highly organized society these strange people, whom long historic experiences have enlightened as to the nature of force, function upon the whole well and successfully. Thus the anti-Semite, the natural man, . . . is puzzled, angry. He has an unfair competitor. And he is quite right. He has. He and his ancestors used force against the Jews. And force did not prevail. It taught the Jew the uses and powers of the unconquerable mind.

In other words, the gospel of pacifism, triumphant with the Jews as with the Quakers!

And here is a sidelight! "In spite of prohibition in America," writes Lewisohn of Palestine in the book just mentioned above, "the wine-growers are recovering from the ruinous depression of the war" (page 162). They are finding markets elsewhere! But why elsewhere if prohibition is a failure? —J. H. H.

WAR!*

Away with war! away, away with war!
  First idol of the world's insensate mind;
  Most ugly, foul, and leprous of its kind:
Away with war! away, away with war!

Away with war! away, away with war!
  Sum of all villainies that man may know;
  The utmost hell of human wreck and woe:
Away with war! away, away with war!

Away with war! away, away with war!
  War cannot live except by truth's eclipse;
  War hath no place except on lying lips:
Away with war! away, away with war!

Away with war! away, away with war!
  The world hath not a moment more to wait:
  This is the hour, consummate hour of fate!
Away with war! away, away with war!

ROBERT M. WHITAKER.

*To John Haynes Holmes, whom I admire and love not least of all for his war against war.

He Cometh!

(A Thought for Christmas, 1925)

Mrs. Besant, theosophist leader, has recently announced the near approach of the return of Christ.—*From a news item.*

I.

Of late years this belief in the impending return in some form of the Christ-spirit to earth has spread rapidly among men until today all sorts and conditions of people are feeling its messianic stir in their hearts. In some, as Mrs. Besant and her theosophic followers, it is a very definite expectation, the time, the place and the manner of his coming being all clearly fixed in their minds. In countless others it is hardly more than a vaguely felt hope that some day he may come, and that right soon! And it is this one gleam of hope, vague in some, vivid in others, which lightens the all-but-universal darkness which covers mankind today.

II.

What does it all foreshadow? This travail of spirit is trying the soul of humanity everywhere today. May it not mean that a new life is about to be born unto us? This strange stirring of the heart is evident on all sides, begetting hope in the very midst of this seemingly hopeless time in which we are living. May it not be that this instinctive hoping even against hope is itself a sure sign of the coming to pass of some great event in the near future, the arrival of some great one who shall redeem this evil time, and lead this darkened, backward generation of ours forward again into the light of the Eternal?

III.

This is not too much to hope, as anyone will tell you who has read with understanding heart the history of the human spirit on this earth. Let him who is without hope today compare this present generation with Palestine some nineteen centuries ago. What with Rome and its world wars, the sanhedrin and its betrayals of the people, things looked very dark for Israel in those days. Indeed there were many who felt that not Israel alone but the whole human race was going down to destruction and civilization itself about to end in wreck and ruin. Now it was in those days, remember, that the messianic hope, which for long had lain smoldering under ashes of sorrow in the heart of Israel, was fanned into a mighty flame! On every street corner in Jerusalem, in every humblest village synagogue, yea, even out in the very wildernesses and desert-places voices of hope were to be heard crying, "He cometh! Comfort you, O Israel! For at last the long hoped-for coming is at hand." And he did come!

It is the same today. A world war has swept over the whole earth, making it as a waste place. Darkness is over us. The peoples of the earth are prostrated with wounds hardly to be healed, with sorrows hardly to be comforted. Many there be, thoughtful men, broken-hearted women, bewildered little children, who are groping in this darkness and crying for the light. Is it any wonder that the messianic longing is again stirring in the heart of humanity? That voices of hope are agan heard in the land—street-corner voices, forum voices, pulpit voices everywhere beseeching us of this wicked generation to give heed to our ways? And while calling us to repentance, bidding us to be of good cheer and prepare our souls gladly, for he cometh?

Nineteen hundred years ago it is now that Jesus of Nazareth came, a little child born into the home of Joseph and Mary. He grew up in the midst of this spirit of great expectation which was abroad over all Israel. No doubt he heard much talk of it about his father's carpenter-bench by day at his mother's knee at night. He heard the call of its crying all the way from Jerusalem even unto Galilee. And as the years of his childhood and young manhood went by he resolved to answer that call! And when the time was ripe, as he supposed, and the people's heart prepared to receive his spirit of love and good will he did "set his face steadfastly to go to Jerusalem!" Another Daniel come to judgment, a messiah come to liberate Israel, a son of man come to comfort the people, to heal them of their hurts, to fill them with good hope, to guide them with wise counsels. His own received him not, do you say? No, but he did come to them! And there is comfort for us these days and reassurance in that he did come. In the day of Israel's despair he did come. Shall not such another great one be born to us in this day of our world despair? One who shall feel the burden of our monstrous sins, our heart-sick remorse, our shame of soul, and who under the weight of it all shall grow into the stature of just such another Christ as he was? And surely we of this generation will know this new messiah for our very own. God! are we not sufficiently chastened to receive him at last, bruised enough to cry out for his healing, shamed and sorrowful enough to want his love to forgive and comfort us?

IV.

To some this will seem like strange doctrine to be proclaiming in this day of careful, cautious, rather critical, not to say cynical, scholarship. But it isn't! Men who are entertaining this messianic hope in their secret hearts these days are standing on historically defensible ground. These "witnesses to the Light" have always appeared, sooner or later, in every dark age. Jesus in Israel, we have seen. Five centuries before him Gautama Buddha, the hope of India. Centuries after him Saint Francis bringing light to the peoples of Middle Europe. Still later Tolstoi, prophet of peace, born and bred in darkest Russia. And today Gandhi arisen! surely the forerunner of a still greater yet to come on this darkened earth, another like unto him, only even more compelling in his presence, more universal in the reaches of his spirit.

V.

No man knows the exact day or hour of his coming, nor the where of it nor the how of it. But no more did they in Israel. Some expected the Nazarene sooner than he came, some later, and some, alas for them! not at all. Some expected him to come on a cloud of glory, some expected Elijah to return to earth. But for the most part the people merely asked that he might come *somehow,* any way he would, if only he would liberate them, lift their burdens a little, make their yokes a little less galling. And when he did come in all his naturalness and simplicity of mien, these disputes about the time, place, manner of his coming ceased as by common consent. All their surmises were silenced in the presence of the accomplished fact of him. There

he was! living son of Joseph and Mary, child of their beautiful love, full of promise for all Israel. And no one who really knew him was in any way ashamed of his humble birth nor in the least disappointed by his unkingly appearance.

In like manner the peoples of the earth today are confidently expecting a great one to appear in this troubled time of ours. Some are counting on his coming one way, some another. Our "holy roller" friends are looking for him on a cloud of glory. Our theosophic friends are foretelling his "near approach" as a reincarnation of some Master from the great White Brotherhood—Buddha, Jesus, or some other. Meanwhile the peoples of the earth today, as of old, are only asking that he come *some* way, this longed-for spirit, wise enough to lead them, understanding enough to comfort them, pure enough in heart to reveal to them the now hidden face of the Eternal. And, remember, he will come, whenever he does, as a new-born son of some strong man's love of some gentle maiden. Perhaps some father reading these very words is strong enough in spirit to beget such a wonder-child, some mother visionary enough in spirit to bear him! Stranger things than that have happened, as one time in Nazareth. And the rest of us, the Marys and Marthas, the Peters and Johns everywhere whose hearts today, as of old, are again being stirred by this messianic longing, perhaps we shall know this twentieth century Master-Man when he comes, and throng him as they did the Nazarene in Israel!

VI.

Ah, yes, he cometh!—this son of man cometh! Exactly when no man knoweth. But soon, soon! Nor does it matter where the place of his birth shall be nor what his pedigree, whether high-born or low. For though he were of the humblest of all parentage and born in the remotest of all villages the fame of his coming would speedily spread throughout all the four quarters of this habitable globe. For are not the peoples of the earth waiting, anxiously, expectantly waiting for word of him, eagerly longing for his coming?

Yet a little while and he will be in the midst of us. And in his wonder-working presence all things shall be made new. Wounded spirits shall be healed, broken hearts made whole. Wars shall cease forever. The high and mighty shall be touched, as never before, with his spirit of justice and mercy. The dispossessed of earth shall be restored to their rightful heritage. Old enmities shall be forgotten, new friendships be established on sure foundations of understanding love. The peoples of the earth shall come together into a world-wide commonwealth whose every law shall be his justice, whose every deed shall be his righteousness, whose ruling spirit shall be his good will. And the whole earth at last shall become as a quiet dwelling-place, a peaceful habitation. Ah, the wonder of it! He cometh! At last he cometh! Rejoice, O all ye peoples, and leap for joy, oh, all ye sons of men!

FRANK CARLETON DOAN.

Organized Religion and World Peace*

The task of establishing international peace and the machinery for the perpetuation of such a peace is an especial challenge to organized religion. Not only because peace is essentially a supreme ethical problem, decidedly within the social program of church and synagogue, but also because every great religion claims to have come into the world to effect peace.

Heretofore peace has been an ideal abstraction, and the church—by church of course I mean church and synagogue and every other form of organized religion—has been content to speak of it as an ultimate *desideratum,* a condition highly to be desired but so far removed as to be beyond the pale of practical and immediate concern. But necessity and the events of the last two or three generations have thrust this abstraction into the realm of *Realpolitik* and have turned it into the most pressing and perplexing problem of the day.

The church today is confronted with a choice. It can assume one of two roles—the one of leadership or the one of pious irrelevancy. The church must decide whether it means to vindicate its historic claim to be the peacemaker of the world and aggressively to lead mankind along the hard—and it will be a hard—road to peace, or whether it will, as heretofore, more cautious than courageous, more shrewd than wise, refuse to enter the arena of struggle and content itself with the mechanical repetition of its age-old exhortations to peace and good will. Upon the decision of the church as to which of the two roles it means to assume, depends, in a large measure, the future attitude of thinking men and women towards the church.

*An address delivered at the Meadville Theological School on the Adin Ballou Foundation.

In the past the church alienated the loyalty and devotion of millions of men because of its refusal to participate in the economic and industrial adjustments made necessary by the new conditions of life. The church may again forfeit the loyalty of millions if it remains silent now on this inescapable moral issue. For thinking men and women must ultimately turn from an institution whose inspiration is solely of the past and in the past, and whose will is atrophied; an institution to which men cannot turn for guidance and inspiration in the troubling and harassing emergencies of their social existence.

It is my firm conviction that the church will assume leadership in the work of establishing international peace only when it will transcend the state. In the Middle Ages the church competed with the state. It laid claim to ultimate sovereignty in both temporal and spiritual affairs. The church insisted upon the identity of spiritual and civil power, and sought to establish itself as the supreme political arbiter. Of course it failed, as it was destined to fail. It was well that it did fail, for temporal power inevitably corrupts spiritual power, and enfeebles it.

With the Reformation the ascendency of the state began. In the struggle between church and state the state emerged triumphant. The accent was placed upon national autonomy and ultimately upon national self-consciousness. This resulted in two things: First, the state was presumed to be morally self-sufficient. Public morality was not necessarily coterminous with private morality. The state alone was the source and criterion of national ethics. Secondly, the church having lost the role of competitor, assumed the role of ally. It be-

came a state agency and this condition has continued to our own day.

In many countries the church is either an outright state-church or receives its subvention from the state. Even in democracies where the church does not receive financial support from the state it has so completely yielded itself up to the political philosophy of the state that it is content in most instances to underwrite the policies and programs of the state. If a state declares war the church will sanction it or condone it. If the state engages in imperialistic expansion and exploitation, the church will either endorse the act or, in pusillanimous worldliness, remain silent.

In thus becoming a tool of the state, the church has lost, to a great extent, its spiritual authority and its spiritual influence.

As long as the church does not rise above the state—not in the sense of endeavoring to master it or to control its political fortunes, but in the sense of freeing itself from an alignment which carries with it the endorsement of the state's political purposes and programs—so long will peace, the traditional and avowed ideal of the church, remain an abstraction. During the last war every church became a state church. The Christian church in Germany was German first and only secondarily, and by a wide stretch of the imagination, Christian. And that was true of almost all churches of Christendom and all synagogues of Jewry. The churches proved to be local shrines where tribal deities were worshipped.

Now religion is international in the finest and truest sense of that word. It is not opposed to nationalism, but it overleaps it. It does not concern itself with nationalism. It concerns itself not with the temporary political units of men, but with man himself and with mankind. It goes beyond race and creed and governmental boundaries. Its domain is the world of common human needs and aspirations, of justice and peace and holiness. Its empire is of the universal spirit.

When religion speaks of these basic things its voice is listened to and men obey. But when it loses its own prophetic voice and becomes an echo of the state, of ingrown nationalism, or of racialism, it ceases to be a force in the work of human rehabilitation.

The church must be the guide, the critic and the censor of the state, not its tool and its propaganda channel. It will then be able to render two distinct services to the cause of peace.

It will be in a position to create a real temperament for peace, a "peaceful frame of mind," a will to peace. Peace is not altogether a question of economics. Nations do not make war or establish peace prompted solely by economic urgencies. Man does not live by bread alone and nations do not wage war for bread alone. Many other factors, psychological and historical, enter into every situation. If religion can free itself from the shackles which in the past have tied it to the organism we call the state, if religion can be itself again, independent, true to its own inspiriting mission, speaking fearlessly and passionately, it can set about kindling the imagination of mankind with the ideal of peace. It can fire the souls of men. It once set armies in motion, crusading to the Holy Land, by sowing a glowing mystic fervor among men for that land. If religion can become imperial again, uttering its own revelations, it can imbue men and women with a passionate, ardent love for peace. It will touch and consecrate the souls of youth with the matchless ideal of peace. It will create a will to peace!

Whenever the state will declare a Defense Day, organized religion will declare a Peace Day. Whenever the state will declare a Navy Day, organized religion will declare a World Court Day. Whenever the state, through a group of political illiterates, will hurl a gratuitous and unwarranted insult at a friendly nation like Japan, organized religion will declare that day a day of national mourning, even as it was a day of national humiliation for Japan. Thus aggressively and persuasively organized religion will create a peace dogma among men and a new sacrament.

This is the first service which the church will be in position to render. The other service is the focusing of the attention of men upon the *machinery* for effecting peace. It is not enough to cry peace, peace, when there is no peace. The church must call the attention of men to the agencies, however provisional, however rudimentary, which promise to bring peace, if only one step, nearer.

No people will disarm unless and until it feels itself secure. Back of all international competitive armament is fear, fear of aggression, fear of being unable to resist aggression. Until the nations of the world are assured of a competent international agency which will protect them against unjustified and sudden aggression, they will not, they cannot, they should not disarm.

The church must be on the alert to discover and, if necessary, to bring into existence such an agency. If the existing League of Nations is inadequate or if in our country it does not seem to answer all our requirements, then the church must turn to other agencies or must devise them. There should be no hesitancy on the part of the church at the present time to endorse the World Court and to invoke the conscience of the American people in its behalf. This accomplished, let the church advance to the next station on the way to the ultimate goal, leading, not following, a church militant and adventurous, not timid and bated and wistful.

This program which I have briefly outlined is not an easy program. It is extremely difficult. Christianity must orient itself anew. Christianity began its career preaching pacifism. At the behest of empire it abandoned the ideal of pacifism. It gained in prestige, but lost in leadership.

It may well be that pacifism is an ideal not adapted to the Western World. Pacifism is after all the religion of the spiritual *elite,* the aristocracy of saintliness, and the Western World has not produced a sufficient number of such saintly souls to be a determining influence in the affairs of the world. The Western temperament seems to be activistic. The Western mind believes in progress and salvation through combating evil. It prefers active resistance to active or passive non-resistance.

Furthermore, the pacifistic and communistic ethics of primitive Christianity was for a world *in extremis,* a world about to end in cataclysm, to be miraculously reconstructed on a scheme of absolute perfection. Evolution has supplanted eschatology in our day so that the ancient indurate code is not fit for a world progressing by evolutionary rather than revolutionary stages.

If this is true, then Christianity ought to take cognizance of this fact of racial psychology and historical science and adjust itself to it. It should surrender in theory what it has been compelled to surrender in fact. It should proclaim an activistic program of social regeneration, thereby saving itself from that spiritual dichotomy, the glaring contrast between profession and practice, which has heretofore stultified its will.

Judaism faces another difficulty. The synagogue as an organization has played a very small role in bringing about world peace. The Jew, the world over, is prayerfully yearning for peace. No nation suffers as much from war as does the Jew. Witness the tragedies which the last war brought to his door. Judaism, too, has a marvellous tradition of peace which was first fashioned in the souls of its great seers. Yet the Jew is so situated in the world, and his position is so insecure, that in some lands he must perforce refrain from aggressive work in behalf of peace lest his sincere and earnest endeavors be interpreted by his enemies and traducers as manifestations of disloyalty and treason. The Jew has been compelled in self-defense to be wary lest his devotion to the cause of peace bring suffering and disabilities upon him.

The Jew, however, must realize that this is his cross and his crown and his immortality. It is only by such independence of spirit that he can vindicate his claim to a separate existence, and to his professed prophetic mission. If his role is to be the role of a prophet, then he must submit to the tribulations which fall to the share of the prophet. The Jew must rediscover his prophetic voice and at the cost of being misunderstood, of being maligned, of being damned as a traitor, he must speak his soul. "Peace, peace, unto those that are near and unto those that are far off."

Christian and Jew alike must remember that peace will come as a radiant maiden bearing gifts. Peace will come, if it ever comes at all, as a man of sorrows, spat upon and mocked. Like unto every great ideal of mankind peace must first travel the thorny road of frustration, defeat and sorrow ere it can reach the goal of consummation and triumph. Herein is the challenge to heroic deeds and sacrificial loyalty. Herein lies the redemptive ministry of organized religion in the world today. —*Abba Hillel Silver.*

A Community Budget for the Control of Tuberculosis

"Public health or community health is purchaseable" according to an oft repeated maxim originated and demonstrated by the late Dr. Hermann M. Biggs, former Commissioner of Health of New York. Community after community throughout the United States has demonstrated the truth of this maxim. Cities, towns, counties and states can buy just as much health as they are willing to pay for. In the budget of health that a community buys, no items are of more importance than those that go for the control of tuberculosis. What is a reasonable provision for a community that is seeking to rid itself of the great white plague?

Without attempting to go into too much detail in the presentation of the data, there are certain essential factors that all experts agree on. First of all, there must be some central agency that has the responsibility given by the community for the control of tuberculosis. That body is the board or department of health. It is not enough for a community to think that a group of well meaning citizens, however well intentioned but uninformed, can safely protect the health of the city or town. Health protection is an expert matter and takes the highest degree of skill. You would not have the butcher tinker with your automobile, nor the dentist paint your house.

In addition to an adequately manned and high grade health department, properly financed, the community needs also provision for the education and training of its citizens with reference to health and the prevention of tuberculosis. This can be done through a proper system of teaching in the schools, through a systematic organization of newspaper publicity, by talks and lectures, the distribution of pamphlets and posters and other types of printed matter, through stunts, graphic displays and in a variety of other ways. All of this means organization and this usually is best led by a well organized and properly financed tuberculosis or other health association—a volunteer or non-official body of citizens gathered together to supplement and work with the health department or the official agency.

Then, in addition, the community needs facilities for the treatment of tuberculosis. The sick need care for humanitarian reasons, for purposes of prevention, and for purposes of cure. Hospitals and sanatoria are the first requisite. In these days we are also finding of value the preventorium for children who have been exposed to tuberculosis and who, unless they are given a little extra chance, are apt to break down more easily than other people. Open air schools are a somewhat similar type of institution and are an absolute necessity for every populous community.

The tuberculosis and public health nurse is one of the agencies that no community can afford to be without. She it is who teaches, prevents, treats and assists in every way individuals and the community in the prevention of tuberculosis and the control of its health.

A co-operative medical profession is another requisite. Without the alliance of the physicians to the fighting forces of the community, little can be done. Prevention of tuberculosis is one of the great achievements in which the medical profession has figured and must figure even more prominently.

Not only must the campaign appeal to those who are sick, but also to those who believe themselves healthy. Consequently, opportunities must be given through the schools, through the factories and in other ways for normal, healthy individuals to be examined at repeated intervals. In that way only can they find out what are their health assets and their health liabilities and insure against a breakdown with tuberculosis at a later time. Medical examination of school children followed up by correction of defects and home nursing is a part of every community's responsibility to its children. So also the employer of labor assumes a responsibility for the health of the men and women he employs the moment he puts them on his payroll.

In addition to all of these agencies, there must be developed through them and supplementing them some types of agencies that have for their primary business the finding of cases of tuberculosis. This is a disease that is not easily discovered. It needs skillful ferretting out on the part of physicians, nurses and social workers. In several communities, where studies have been made, such as Fargo, N. D., Cumberland County, Pa., or Athens, Ga., it has been surprising to find on careful survey that the number of tuberculosis cases have ranged anywhere from 10 to 30 times the number supposed to exist in the community. In Framingham,

Mass., for instance, a careful examination showed that instead of 27 cases recorded in the Health Department and believed to be the entire tuberculosis quota, this little town of 17,000 people had nearly 250 cases of tuberculosis.

This is some of the machinery that a community needs to prevent tuberculosis. The question that arises at once is—can the average city or county provide it? Scores of counties and cities with populations ranging from 30,000 and even less have and are providing some or all of this machinery. As a result the death rate from tuberculosis has been halved and in some instances reduced to a lower figure. Any community can buy a reasonable degree of freedom from the great white plague. It is a question of dollars and cents applied without political favor, without prejudice, and in a skillful, scientific way for the benefit of the entire community. PHILIP P. JACOBS.

THE STUDY TABLE

REVIEWS BY JOHN HAYNES HOLMES

Mr. Wells's Latest

Wells is still Wells! In his latest novel*, he is the same incomparable writer who has fascinated and deeply influenced our English-speaking world for lo, these many years. Of course, Wells is not always himself the same! There is the Wells of the wonder-tales, the Wells of the realistic middle-class stories, the propaganda Wells of "The Research Magnificent," the nonsense Wells of "Bealby," Wells the Socialist, Wells the religious prophet, Wells the historian, Wells the biographer. Never was there such a diversified and brilliant man, unless it be the incomparable Voltaire, who wrote plays and poems as well as everything else. But through all his various modes of expression, there is the same amazing verve, vitality, quick understanding, eloquent idealism, shrewd reading of current events and forces, and withal a story-telling art which, if it had been developed for its own sake, would have made Wells one of the greatest masters of fiction of all time. But Wells never allows himself to write the pure novel of which he is capable. He is too much interested in other things—notably the saving of our civilization—to devote his energy and genius to such an end of art for art's sake.

As a story, "Christina Alberta's Father" does not rank among Wells's greatest. It is not the equal of "Mr. Polly," "Tono Bungay," "Joan and Peter," or even "Mr. Britling Sees It Through." Nevertheless there are whole chapters, like the last chapter of "Mr. Britling," which are among the best things that their author has ever done, and the book itself must be described as among the leading half-dozen of his novels. Perhaps its chief delight is its combination of qualities which we learned to love and admire in the days before the war. Here is the Wells of "Kiffs" and "Mr. Polly"; here is "Ann Veronica" again, and "Tono Bungay"; and here is the later Wells of social idealism and religious fervor, harnessing the wagon of his bourgeois narrative to the star of God's Kingdom on the earth. We have learned to divide Mr. Wells's work into periods. Here the periods merge into a kind of delicious blend of all the various phases we have known.

The story of the book is simple and original. A simple, timid, ineffective Englishman is married to a masterful woman in the laundry business. His sole achievement is, or seems to be, a daughter, of the restful, roving, independent, self-centered type so characteristic of our age—and of Wells! Released by the death of his wife, Mr. Weembly enters upon a rather dazed experience of freedom, only to have his poor mind break under the strain and fall into the glittering delusion that he is Sargon, King of Kings, founder and now restorer of the lost Atlantis. How "Sargon" proclaims his kingship in the streets of London and is led away to a lunatic asylum, how he escapes and discovers we are all kings charged with the task of leading kingly lives, how Christina Alberta finds her real father and falls in and out of love, make up the substance of a tale of mingled humor, pathos, tragedy, romance and spiritual prophecy. The book is well conceived, and is better sustained than most of the Wellsian novels. Its real significance is that of a parable of heroic living. As such it is touching and eloquent.

* "Christina Alberta's Father," published by Macmillan.

Amy Lowell on John Keats

This* is a prodigious work, carried through its more than twelve-hundred (1200) pages with enormous gusto. In character it is a curious mingling of biography and literary criticisim. In the first volume, for example, the story of Keats is interrupted by a 143-page chapter on "Endymion," tracing its sources, analyzing its content, assessing its value, in exhaustive and exhausting detail. Every other poem that came from Keats's pen is treated proportionately in the same way. Meanwhile the tale of the poet's life is set forth with almost day-by-day precision. Miss Lowell investigates and argues thoroughly the question as to whether Keats was introduced to his publisher, Taylor, by Woodhouse or Reynolds; she disputes with other authorities as to whether a certain poem was written on a Tuesday or a Friday; and she is distressed when she cannot tell whether her hero rode on the outside or the inside of the coach on a certain journey.

The book has been differently received by American and English reviewers. Critics in this country, overwhelmed by the sheer bulk and magnificence of the biography, have found it possible to do little more than gasp and praise. We are not accustomed to works of such stupendous erudition—indeed, one would have to look far in American literature to find anything to compare with what Miss Lowell has achieved! In England, however, this sort of thing is much more common, and the critics, therefore, are hardened. The result has been a dissent, which no more killed Miss Lowell, as has been alleged, than the abuse of *Blackwood's* and the *Quarterly* killed Keats, but which must have been disappointing to her all the same.

To our mind, Miss Lowell's "John Keats" was unjustly received in both countries. It was extravagantly overpraised on this side of the Atlantic, and almost as extravagantly underpraised on the other side. At the heart of the difference in judgment was not familiarity or unfamiliarity with such a book, nor yet its essential worth, but the problem as to whether it was really needed or called for. England knew the work of Sir Sidney Colvin, Mr. Buxton Forman, Professor de Selincourt, and others, on the life of Keats. America

* "John Keats," by Amy Lowell, published by Houghton Mifflin Co., Boston. Two volumes.

knew little of this work, and that little imperfectly. What seemed, therefore, in this country a vast and original achievement seemed in England to be a work of supererogation. English reviewers were not jealous, spiteful, parochial, as friends of Miss Lowell have charged. They were simply men who knew their field, and wondered why the American biographer should have gone to such trouble to do over again what had already been done so well.

A careful reading of Miss Lowell's two volumes seems to justify the position of the English reviewers. In her "Preface," she explains her undertaking by reference to the "fresh and unknown" information on Keats which was in her hands. But this information is much less in actual amount than she seems to imply, and in general character it is so trivial as to be almost ludicrous. It is perhaps true that this material could not "find place in the limits of an hour's talk" such as she was preparing when the idea of a biography first crossed her mind. But it could easily have been included in a pamphlet or a small book. That it required this prodigious re-telling of the whole story is simply not true. Miss Lowell has done what she had a perfect right to do—namely, written her own story of her hero. But her work, for all its amazing scope and power, has no such place of originality and finality as its admirers have claimed for it.

Religion in America

This* strikes us as a model book of its kind. It represents the way history ought to be written, and so seldom is.

We took up the volume expecting to read the usual dry-as-dust discussion of theological doctrines, the usual boresome tale of sectarian organizations and policies, the usual interesting yet always exaggerated account of great personalities and their work. Everything of any importance in these fields is here. It is amazing the number of names and the amount of detail that appear in so modest a little book of just over two hundred pages. Every leader is catalogued, every church or movement given its place, every fact of any significance at all recorded. From this standpoint Professor Rowe's "History" is an ideal text-book, especially as the material is all analyzed and classified in a way that reveals the philosophic as well as the historic mind.

But men and churches and dogmas all fade away, in this account of religion in America, into the great multitudinous stream of popular democratic life. It is not Roger Williams, or Jonathan Edwards, or William Ellery Channing who is the hero of this book. It is not the Congregationalists, or the Methodists, or the Unitarians who occupy the foreground of the stage. Rather is it the American people themselves, wrestling with the eastern wilderness, pioneering into the far west, building their churches and schools and colleges, sturdily maintaining the tradition of their Christian faith, but slowly and surely, under the impact of social, political and economic forces, rationalizing, socializing and spiritualizing the character of their religion. More successfully than we have ever seen it depicted elsewhere is religion in America here shown to be not something separate by itself, but an essential part of the fabric of our whole American life. Professor Rowe's history is practically a summary of the settlement and expansion of the race upon this continent, with religion as the vision and glow of things eternal that interfuse the entire process.

Professor Rowe has written a truly remarkable book. It is scarcely more than a sketch, and for this reason we hope that it is only a ground-plan for the great and exhaustive piece of work which will some day come to us from his pen.

* "The History of Religion in the United States," by Henry K. Rowe, published by Macmillan, New York.

An Outline of Evolution

This book* comes as near to being a perfect introduction to the great subject of evolution as anything that we have ever seen. It is really a remarkable achievement, especially as the author seems to be himself not a scientist but a simple layman captured by scientific interests. Perhaps it is his non-professional character which has enabled him to present his subject in a form so admirably adapted to the needs of "John Doe." And at no sacrifice of scientific accuracy, either! Mr. Ward seems to have mastered the whole evolution literature from the "Origin of Species" on, and to be familiar not only with general facts and tendencies but with a wealth of illuminating details.

His method of presentation is original and interesting. He first states the problem, and shows how the evolution theory is the only one which meets satisfactorily the mysteries presented by modern investigations of the natural world. He follows this with a careful statement of what the theory is, focusing his discussion upon the central factors of the struggle for existence, variation, heredity and natural selection. Then comes a long section devoted to "the evidences of evolution" as derived from the rocks, geographical distribution, classification, embryos, etc. The final section tells the fascinating "history of evolution," with a concluding chapter on the relation of the idea to religion.

Mr. Ward's detachment from all controversy is admirable; he is concerned with exposition throughout. Yet he makes clear his own position as a Neo-Darwinian, hostile to Lamarckism, satisfied with the adequacy of natural selection, scornful of the inheritance of acquired characteristics.

If there is any weakness in the book, it is in its deliberate avoidance of all discussion of the origin of man, the very point now so hotly under discussion. The chapter on religion must also be described as unsatisfactory; the author was obviously not interested, and had no knowledge in this field in any way comparable with his scientific knowledge. The book would have been strengthened if this chapter had been omitted.

But we must end with a word of praise—and of high praise. As a convenient text-book, this volume must supersede all others.

* "Evolution For John Doe," by Henshaw Ward, published by Bobbs-Merrill Company.

THE INVINCIBLE SPIRIT OF GERMANY

Though they in future years may say:
"Sorest distress lay then on German lands,"
We, ripened by the hard, harsh times,
Do not complain. We walk
In overflowing gratitude of faith
On toward the goal—which some day
Far—far away perhaps—but surely,
We shall gain.
And if, O Lord, a human heart
Can comprehend Thee,
We have well understood this blessing,
Behold, O Lord, our strength is growing day by day.

Translated from the German by K. ELIZABETH SIHLER.

—Author unknown.

THE FIELD

"The World is my country, to do good is my Religion"

INTERNATIONAL FELLOWSHIPS OF RECONCILIATION

Great Britain.—*Labor for Peace.* Speaking at the opening of the Labor Conference at Liverpool on September 29, Mr. C. T. Cramp, one of the foremost leaders of the socialist movement in Great Britain, denounced violence as a means of settling disputes between either classes or nations. He believed the day would come when working men in all countries would be unanimous in their refusal to handle war materials in the event of national conflicts, when, indeed, they would bring industry to a standstill rather than fight one another. In this connection it is noteworthy that the German Trade Union Congress, held at Breslau in the first half of September, unanimously resolved to make it compulsory upon all its affiliated unions in the event of an outbreak of war to do all in their power to prevent the manufacture of arms and munitions and the transport of troops and armaments through Germany.

Disarmament. The Government has decided to scrap the naval dockyards of Pembroke and Rosyth, whether from reasons strategic, economic or pacific, is uncertain. The press has devoted much space to reports and photographs of the Army Maneuvers and many of the comments indulge in the old unreal and dangerous idealization of the war-business. The Military Tattoo at Wembley has drawn many thousands to witness a beautiful and well-organized spectacle in which the noblest patriotism and the religious emotions are again linked to war.

The Church of England Congress sitting in Eastbourne during the first days of October dealt at length with the race problem as confronting the Church and individual Christians.

Lord Willingdon, speaking on India, said that to the resentment of the colored man at his position of inferiority; to his determination that the democratic ideals of Western nations should be of universal application, there was often added the belief that the moral basis of Eastern life was in many ways higher and nobler than that of the West. The solution, in his view, was that the white races must realize the necessity of treating colored men in a spirit of equality. Mr. J. H. Oldham, pleading for the equality of man, said: "There are many voices today calling us . . . to show a united white front . . . A solid white front certainly and inevitably means a solid yellow front, and a solid brown front, and a solid black front; and that, in the end of the day, can have only one meaning. It means war. And the only way to prevent us from drifting to that disaster is that men of courage and true vision should refuse to be entangled in the snares of racialism and a purely racial way of looking at questions, and should strive everywhere and always to insure the triumph of the claims of humanity and justice, even when such striving brings them into opposition with men of their own race." Mr. Shoran Singha, of the Y. M. C. A. in London, said that Christian people must get rid of the idea that God had ordained that the white man was to rule over the black man, and must realize that it was God's will not that men should rule one another, but that they should serve one another.

Norway.—*A Pacifist C. O. Union* was formed at a meeting in Oslo on September 27. About twenty C. O.s, mostly students, were present. A constitution was voted pledging the members never to take part in any war or preparation for war, whether between nations or between classes, and to work for the removal of the causes of war and for the establishment of a social and international order founded on justice, co-operation and solidarity. The group decided to affiliate to the War Resisters' International. Its address is c/o H. M. Lange, St. Olavsgate 9/III, Oslo.

A Timely Christmas Present

No book of the season is more timely than Dr. Sunderland's just published "EVOLUTION AND RELIGION." Thousands of copies should be used for Christmas presents. It treats popularly but with ample learning, courteously but without gloves, THE SUBJECT WHICH THE WHOLE NATION IS DISCUSSING. Be sure to send copies to your Liberal friends, and to hundreds of your Orthodox and Fundamentalist friends.

Beacon Press, 16 Beacon Street, Boston, Mass. Postpaid, $1.65.

Another Christmas Suggestion

John Haynes Holmes in "Patriotism Is Not Enough" attacks "stand-patism" and "normalcy," brands as "propaganda" the teaching of patriotism as it is now conducted in schools and colleges alike, and describes our common-school histories as being one-sided and provincial. He accompanies his destructive criticism with a constructive program of betterment.

Greenberg, Publisher, Inc., 112 East 19th St., New York. $2.00.

The New Student

·2929 Broadway·New York City·

Will send you, on receipt of $1.50, a weekly digest of the activities of thinking and creative students all over the world, including accounts of educational and artistic experiments on the campus, reports of student committees, editorial comment in the college press, a column of satire, and clever exposés of college foibles and Main Street attitudes.

THE NEW STUDENT will send you, in addition, a monthly magazine supplement embodying contributions from undergraduates, and from such eminent writers as Waldo Frank, Ernest Boyd, William Carlos Williams, Harry Elmer Barnes.

Just send $1.50 to the above address and sign below.

Name .....

Address .....

.....

CORRESPONDENCE

A CHRISTMAS APPEAL

Editor of UNITY:

We are appealing to you again in behalf of the Class War prisoners in the United States. There are still more than a hundred of these—most of them serving sentences of from one to fourteen years—in California prisons.

Their only offense has been membership in an organization that insists that the present economic system is not an equitable one and strives through organization and education to correct existing social and economic evils.

Each year at Christmas time we have sent each of these men $25 to enable them to purchase the few luxuries which prison rules allow them to have. We need your help to raise the amount of money necessary to send them a like sum this year.

Trusting that you will be able to send us a contribution for this purpose, we remain, Yours fraternally,

GENERAL DEFENSE COMMITTEE.

3333 Belmont Ave., Chicago, Ill. Carl Keller, Sec.

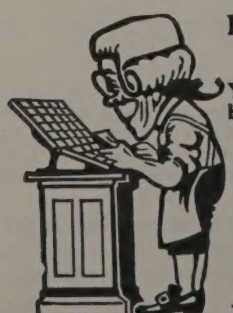
The total number of C. O.s in Norway is not known at present. Official statistics record 776 refusals on religious grounds during the ten years, 1911-1921. Since 1922 when the Civilian Service scheme was voted, 143 have served on land development work. Others, who have refused during the last three years, have not yet been called up. During the last twenty years about 200 syndicalists, anarchists and communists are known to have been sentenced for refusal. Only a small fraction of these C.O.s, whose number exceeds 1,100, are pacifists. The bulk of the religious C. O.s belong to literalist sects and refuse to co-operate with any organization. With few exceptions, the syndicalists, anarchists and communists stand for violent revolution. It is not surprising, therefore, that out of 200 C. O.s whose addresses were known and who have been circularized only thirty have so far joined the new group and thereby expressed their willingness to follow up their refusal of military service by active work for peace and for the working out of pacifist methods in all departments of social and individual life.

* * *

Switzerland.—Pierre Cérésole, leader of the Swiss F. o. R. group, who is well known for constant pacifist propaganda, has published and distributed among the Swiss forces a letter entitled "A Word to our Soldiers" in which he appeals to every individual conscience to refuse military service. The letter was issued jointly by the Swiss Center for Peace Work, whose secretary Pierre Cérésole is, by the Swiss No More War Youth Group, and by the Youth Group "Freischar" (Band of the Free) and further signatures by those who approve of it are invited. It states "If ever your mother, your sister or your betrothed should in time of war run any real danger, it would in part be your fault also." The police authorities have informed Pierre Cérésole that they consider this letter an incitement to rebellion, that they will confiscate it in case of further distribution and arrest all those connected with its spreading. The letter had already been distributed in Chaux-de-Fonds, Le Locle, Tavannes and Zürich.

* * *

Dr. Charles F. Dole's
16-Page Pamphlet
"Will Conscription Destroy War?"
A discussion of principles
5 cents each; 10 for 25 cents; postpaid
THE ASSOCIATION TO ABOLISH WAR
7 Wellington Terrace BROOKLINE, MASS.



It's a "Case" of Necessity
Your Printing will be above criticism if done by
THE OAKLAND PRESS
3913 Cottage Grove
Tel., Atlantic 1876

***The* Blakely-Oswald Printing Co.**
PRINTERS and BINDERS
Telephone Monroe 6940 732 W. Van Buren St., CHICAGO

For Happy Health!

Drink a glassful of Bowman's Milk. You'll like it, for Bowman's Milk is full cream milk. It is always rich and pure. In it are the elements so necessary for happy health!
Make it a habit to drink a glass of Bowman's Milk at every meal.
Insist on
BOWMAN DAIRY COMPANY MILK

DREXEL State Bank
Cottage Grove Ave. *and* Oakwood Blvd.
Thirty-two years of conservative banking, combined with service and courtesy for every depositor —large or small—is the record of this bank . . . . . .
Your savings and checking account cordially invited
Resources Six and one-half Million Dollars

Subscribe for and read UNITY
224

Phone Oakland 489 **JANITORS' SUPPLIES**
Everything in HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.

WRIGHT & COMPANY
STEAM DOMESTIC
COAL
TELEPHONE WABASH 5028
Main Office 608 S. Dearborn St.
CHICAGO

IN DECEMBER
The holidays, with their rounds of entertainments and festivities, make extraordinary demands upon evening wardrobes. While here is a service which can be depended on to beautifully cleanse and condition each dress garment entrusted to its care.
Schumann & Co.
Cleaners Dyers
PHONE DREXEL 0231 ALL DEPARTMENTS MAIN OFFICE AND WORK
3960 Cottage Grove Avenue